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Aggression by Educational and Religious Missionaries

The missionaries came first, then came the traders, and finally the naval guns, and military aggression. In fact, hypocritical missionaries are usually first-class scouts for capitalism. Liang Ch'i-ch'ao has pointed out that most disputes arise from religious movements, and that colonial expansion follows missionary propaganda. Leading Chinese Christians, in a recent manifesto, recognized Christianity's close connection with imperialism (especially American).

Educational aggression took two forms:

1. The Manchu weak government allowed foreigners to start schools without state control. These schools numbered 7000, enrolling a half-million students. In 1919, there were more than 14 church colleges. The World Christian Student Federation, meeting at Ch'ing-hua College at Peiping in 1922, discussed ways of enlisting students for the church. As a result, in Peiping and Nanking, there sprang up an anti-Christian movement against this attempt to arouse Chinese youth.

2. Chinese students went abroad to study; first, to Japan, later to the US, so that the leaders in many fields were mostly returned students from America. The US returned the Boxer indemnity money because her drastic action against Chinese labor had aroused a boycott of US goods. This money was used to purchase Chinese hearts by means of student aid. US leaders plainly admit this. They use Chinese money to Americanize students to serve America. They use mission money to finance students in the US to create good will. Both US Consul Cabot and Ambassador Stuart expressed disappointment over Chinese students reviling the US after having received so many benefits, as if expecting them to be American slaves rather than real patriots.

Ideological and Economic Aggression

Americans proclaim democratic individualism, world-mindedness, universal democracy, and other such poisonous ideas, to confuse the Chinese people and make them servants to imperialism.

The cinema is a potent educational influence. US pictures, which once flooded the market, are worse than opium, demoralizing and enslaving Chinese to serve US imperialism.

Liang Ch'i-ch'ao shows how China is imperialism's greatest market, field of investment, and source of supply, and how every means is used to capture China. Hitler's "industrial Germany, agricultural France," has become [for the US] "industrial Japan, agricultural China."

Recipients of US benefactions are to proclaim the kindness of God and the US, to win love for the US from impoverished Chinese. All relief grants are made with commercial intent. Anyone who believes otherwise of US imperialism is Fool No 1.

Conspiring With Japan for Aggression

From 1931 to 1945, Japan tried to dominate China; from 1945 to 1949 the US tried the same. The two have worked together toward this end, in Korea, the Ryukyus, Taiwan, and Manchuria. US imperialism has been guilty of many crimes against China and must bear part of the guilt of Japanese aggression.

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Chinese Considered Inferior

Americans look upon Chinese as they do upon Jews and Negroes. They have set up a racial caste system, in which the British rank first, Scandinavians and Germans second, French and Slavs third, Italians fourth, Jews and Chinese fifth. Below, there are only the Puerto Ricans and Negroes.

Americans do not consider it a crime to rape and murder Chinese. Two cases between Americans and Chinese, one from 1844, and another from 1946, are cited; in these the Americans were absolved, just as are the whites in cases between whites and Negroes.]

Americans are ungrateful for Chinese labor's help in digging for gold and in building transcontinental railroads. They pass exclusion legislation and mistreat Chinese laborers.

History tells us that US imperialism and China, US imperialism and justice, cannot coexist. If one is for his fatherland and righteousness, he must begin by hating US imperialism. Otherwise there is something wrong with his thinking and his brains!

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